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BOOK REVIEWS.

PISTIS SOPHIA. A Gnostic Gospel (with Extracts from the Books of the Saviour appended), originally translated from Greek into Coptic and now for the first time Englished from *Schwartz's* Latin version of the only known Coptic MS. and checked by *Amélineau's* French version with an introduction by *G. R. S. Mead*. B. A., M. R. A. S. London : The Theosophical Publishing Society, 26 Charing Cross, S. W.

Pistis Sophia is the title of an interesting MS. in the possession of the British Museum which belongs to the large class of gnostic literature that characterises the religious aspirations of the beginning of the Christian era. The words "Pistis Sophia" are apparently incorrect, but the most probable form, ΗΙΣΘ ΣΩΦΙΑ, viz., the Faithful Wisdom, suggested by Dulaurens and Renan, has not as yet been accepted. The best translation was made into Latin from the Coptic original by M. G. Schwartz and edited after his premature death by his friend and colleague, J. H. Petermann. Mr. Mead has undertaken the meritorious task of rendering Schwartz's translation into English, which he has collated with Amélineau's French version and prefaced with an appropriate introduction.

The probable history of the Pistis Sophia, according to Mr. Mead, was as follows : "I am convinced that the original was no other than the famous Apocalypse of Sophia, composed by Valentinus, the most learned doctor of the Gnosis, who lived for thirty years in Egypt in the latter half of the second century, and was also a master of the Greek language, in which he wrote his treatises. . . . The original Greek treatise of the Pistis Sophia was compiled by Valentinus in the latter half of the second century, perhaps in Alexandria. By 'compiled' I mean that the Apocalypse of Sophia, or whatever its title may have been, was not invented from first to last by Valentinus. The traditional framework of the narrative, the selection of texts and passages from other scriptures, Hebrew, Christian, Egyptian, Chaldaean, Æthiopic, etc., or whatever they may have been, and the adaptation of nomenclature, were his share of the task; but it is evident that in many places he was translating or paraphrasing himself, and that he had great difficulty in turning some of the Oriental terms into Greek." A copy of Val-

entinus's book, Mr. Mead suggests, was carried up the Nile, where it was translated into the Coptic vernacular of the country.

The MS. of the *Pistis Sophia* is in parts incomplete, in other parts full of repetitions. There are also a number of leaves written by the same copyist which contain long quotations from the *Books of the Saviour*. Therefore Mr. Mead suggests "that the translator must have either translated, or possessed a translation of, The 'Books of the Saviour and The Books of Ieou. These were also most probably 'a compilation of Valentinus, or perhaps The Books of the Saviour were a compilation of Valentinus from the older Books of Ieou, which may have belonged to the *Æthiopic Enochian* literature, for they are stated in the *Pistis Sophia* " (pages 246 and 354) to have been written down in Paradise by Enoch, and preserved from the Flood."

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It is noteworthy that the author of *Pistis Sophia* does not seem to be familiar with the doctrine of Christ's ascension for he states that when Jesus had risen from the dead he passed eleven years with his disciples and gave them instruction about the various mysteries of the universe and its emanations, revealing to them what occultists of to-day would call "an esoteric Christianity." They sat on the Mount of Olives on the day of the full moon and a stream of immeasurable light fell on Jesus. He rose into the air, was received by the archangels in heaven, and descended again, shining exceedingly. He then explains to his disciples that he had thrown powers into the wombs of their mothers which are now incarnated in them and that John the Baptist was Elias in one of his former births. Jesus tells how he put on his vesture and went through the spheres and æons, converting them, and overcoming Adamus the tyrant and all the tyrants who were adversaries of the light. And Melchisedec appears as the receiver and the purifier of light, who carries the light into the treasure of light. In the thirteenth æon Jesus withdrew the veil and found *Pistis Sophia*, one of the twenty-four emanations, who, when she saw the mystery of her name and all the glory of that mystery written on his vesture, began to sing a song. Jesus explains that *Pistis Sophia* had become guilty of a desire to gaze into the height above her, which made her forget to attend to the mystery of her region, and the twelve æons below her hated her and decoyed her to look down. "Arrogant," the great triple power, joined the æons and induced Sophia to gaze into the lower parts that she might there see his light-power, which has the face of a lion. These adversaries of Sophia succeeded in expelling her light, and when she fell down into the darkness of chaos she began to understand that she had sinned, and uttered thirteen repentances, which are interpreted and commented upon by various disciples. Then Jesus produced out of himself a light-power and sent it into the chaos to *Pistis Sophia* to bring her up again from the depths into which she had fallen. She sings: "I will sing a song unto thee, O light, for I have desired to come unto thee; I will sing thee a song, "O light, for thou art my saviour; leave me not in chaos. Save me, light of the

"height, for unto thee have I sung a song." Then, apparently identifying Jesus with the light, she continues: "Thou has sent me thy light from thyself, and "thou hast saved me. Thou hast brought me to the higher regions of chaos. . . . "The emanations of Arrogant have designed to take away my light, but have not "been able to take it; for thy light-power is with me, and they have taken counsel "together without thy commandment, O light. For this cause have they not been "able to take away my light, because I have trusted in the light. I shall not be "afraid; the light is my saviour, and I will not fear."

Jesus then explains that the redemption of Pistis Sophia from the darkness of chaos is the consummation of the first mystery. The book closes with various interpretations of David's prophecy that "Mercy and Truth are met together; righteousness and peace have kissed each other."

The second book tells of the help afforded to Pistis Sophia by archangels and a light-stream; but she is again distressed by Arrogant, who calls on all the dæmonial powers to drag her down again. At last Pistis Sophia is rescued and transfigured. She is "tabernacled in the midst of the light, a mighty light being on her left and on her right, and on all sides, forming a crown on her head." New songs of praise and explanations of the mysteries follow, the details of which might prove tiresome to the readers of the present generation.

The purpose of the mysteries is explained by Jesus in these words: "'I came "not to call the righteous.' Now, therefore, I have brought the mysteries that the "sins of all men may be remitted, and they be brought into the kingdom of "light."

When the disciples lose courage to understand the mystery of the ineffable Jesus comforts them, saying: "Whosoever shall renounce the whole world and all "therein, and shall submit himself to the divinity, to him that mystery [of the in- "effable] shall be far more easy than all the mysteries of the kingdom of light; it "is far simpler to understand than all the rest, and it is far clearer than them all. "He who shall arrive at a knowledge of that mystery, hath renounced the whole of "this world and all its cares. For this cause have I said to you aforetime, 'Come "unto me all ye that are oppressed with cares and labor under their weight, and "I will give you rest, for my burden is light and my yoke easy.' Now, therefore, "he who shall receive that mystery, hath renounced the whole world, and all the "material cares that are therein.

"Wherfore, my disciples, grieve not, thinking that ye will never understand "that mystery. Amen, I say unto you, that mystery is far simpler to understand "than all mysteries; and amen, I say unto you, that mystery is yours and also his "whosoever shall renounce the whole world and all the matter that is therein.

"Now, therefore, hearken, O my disciples, my friends and my brethren, that I "may impel you to the understanding of that mystery of the ineffable. These "things I say unto you, because I have already instructed you in every gnosis

"in the emanation of the pleroma; for the emanation of the pleroma is its "gnosis.

" . . . All those men who shall have received the mystery in that ineffable, "shall be fellow-kings with me, they shall sit on my right hand and on my left "in my kingdom.

"Amen, I say unto you, those men are myself, and I am these men."

The psychology of the *Pistis Sophia* is peculiarly interesting. The soul is said to be a compound fashioned by the five great rulers in due proportion from the sweat, the tears, and the breath of the mouth of the rulers; old souls can be refashioned by the five great rulers, but they let them first drink the draught of oblivion, which is a mixture from the seed of iniquity. This draught of oblivion produces the counterfeit of the spirit (which may be the old Egyptian idea of the double), which is distinct from the soul as an envelope or vesture that, even without the soul, may continue to lead a kind of ghost existence. After death "the counterfeit of the spirit bringeth that soul unto the virgin of light, and the virgin of light, the judge, handeth over that soul to one of her receivers, and her receiver casteth it into the spheres of the æons, and it is not set free from transmigrations into bodies until it giveth signs of being in its last cycle."

" . . . The counterfeit of the spirit beareth witness to every sin which the soul hath committed, . . . sealeth every sin that it may be stamped on the soul so that all the rulers of the torments of sinners may know that it is the soul of a sinner, and may be informed of the number of sins which it hath committed, by the number of seals which the counterfeit of the spirit hath stamped upon it, so that they may chastise it according to the number of sins which it hath committed "This is the fashion in which they treat the soul of the sinner."

Ieou, the overseer of the light, is set as a watch over the dragon, into whose mouth all the blasphemers, heretics, and irredeemable sinners are cast (p. 323), and their torments will be more painful than all former chastisement of the judgments; they will be imprisoned in relentless ice and scorching fire, and they shall perish and shall become non-existent for eternity (p. 324). But the soul that has "exhausted the cycles of transmigration, shall be brought unto the seven virgins of light who preside over baptism, that they may baptise that soul, and seal it with "the sign of the kingdom of that ineffable, and bring it into the orders of the light; . . . they will become flames of light, or streams of light, that they may pass through all the regions until they come into the region of the inheritance."

The quotations from the Books of the Saviour are written in the same spirit as *Pistis Sophia*, treating of the doctrine of punishment of blasphemers, heretics, and the wicked; and the salvation of those that have received the mysteries. Jesus, the great initiator, preaches this to his disciples in Amenti (which is the Egyptian Nether World), and the disciples answer: "Woe, woe unto sinners, on whom the "indifference and forgetfulness of the rulers lie heavily, until they pass out of the "body to suffer these torments! Have mercy upon us, have mercy upon us, son

"of holiness, that we may be saved from these torments and these judgments which are prepared for sinners, for we also have sinned, O master, our light."

The apocryphal books, especially the expositions of the various gnostic schools, are very important for the sake of comprehending that great religious movement that produced as a final result the Christian Church. But for that reason it is not necessary (as Mr. Mead believes) that the treatment of "Gnosticism in a really comprehensible manner requires not only a writer who at least believes in the possibilities of magic, but is also a mystic himself, or at least one who is in sympathy with mysticism."

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DIE IRRTHUMSLOSIGKEIT JESU CHRISTI UND DER CHRISTLICHE GLAUBE. Ein Nachwort zu der Schrift: "Konnte Jesus irren?" Von Dr. Paul Schwartzkopff. Giessen: J. Ricker'sche Buchhandlung. 1897. Price, M. 2.00.

Professor Schwartzkopff's little pamphlet *Konnte Jesus irren?* has hit the central problem of modern theology, and we do not hesitate to say, in spite of the protest of Zöckler and of other prominent divines, that the solution which Schwartzkopff offers is the only one on which the traditional orthodoxy can take its stand. In reply to Professor Zöckler, Schwartzkopff says: "As far as I myself am concerned in this matter, I can assure Dr. Zöckler that the bitterest anxiety of heart alone has compelled me after years of careful investigation to recognise this error of Jesus" (viz., the prophecy concerning the second advent).

Schwartzkopff emphasises the difference of sinlessness and freedom from error; he has not lost confidence in the sinlessness of Jesus, but sinlessness does not imply omniscience. Ignorance is not a sin, and ignorance naturally and necessarily leads to error. Infallibility concerning all moral truths that have reference to God's plan of salvation does not include a general infallibility in all respects; the former is evidence of the divinity of Jesus and would prove that he was the Christ, but a general infallibility would render the humanity of Jesus impossible and thus lead to docetism.

Professor Schwartzkopff has been attacked by several prominent theologians from the orthodox ranks, but their attacks only prove the importance of the problem and the necessity of solving it. There is no use of shutting one's eyes to it after the ostrich fashion. Schwartzkopff himself comes from the orthodox ranks and has, so far as it is possible for a scholar and thinker, preserved the traditions of the old dogmatism; but he found his faith seriously jeopardised by those statements in the New Testament which contain unequivocal errors, as, for instance, the idea of Jesus, that his second advent would take place during his own generation.

Schwartzkopff characterises his solution of the problem in the following words of the conclusion:

"For those who see in Jesus a mere man, his fallibility is unquestionable and a matter of course. But they who are convinced that in the sinless Son of God